

once and for ever destroyed, Landlordism would not have a single prop, and Nationality would find its way to high places. The work, however, is going bravely on, there is every prospect that the movement, in a short time, will sweep away all intervening obstacles.—Mayo Telegraph.

MR. BRIGHT AND IRELAND.—It is, perhaps, hardly to be wondered at, says the *Daily News*, that Mr. Bright, whose latest Parliamentary efforts were for the redress of Irish grievances, should be now unpopular in Ireland. He was aware then of the dissatisfaction of Ireland is not to be moved by two Sessions of the most disinterested men; and he will be well content to wait until Irishmen shall again be in a mood to remember the services of his life. Certainly more cordially Mr. Bright, but they are not the most agreeable times for such a man to return to public life. A statesman less straightforward and simple of character might be sorely tempted to hedge between the claims of so many sections. But with him no compromise is possible, or will be thought of. Some medium of settlement his practical mind may suggest; for that part of the Irish Church Disendowment scheme which he specially promoted was looked on at first by some zealous thinkers among his own party as a compromise which nearly trenchoned upon the lines of principle.

ASCENDANCY IN LOUTH.—We are requested to call attention to the fact that ascendancy still shows its front in Louth, particularly as regards the magistracy bench, and the government of the county Gaol. We understand that since Lord Rathdownell has been appointed Lieutenant of the county, in 1867, he has not given as much as one Catholic the Commission of the Peace! Several Protestants, we are assured, have been appointed by his Lordship, but although many vacancies in the magistracy have occurred by death and otherwise, Lord Rathdownell could not be prevailed upon to appoint even one Catholic magistrate. There are 13 Protestants on the bench in Louth, and only 13 Catholics, although this is a Catholic county! We think that, under these circumstances, the Lord Chancellor, who was expected to look after this sort of ascendancy, should ascertain why this state of ascendancy is practised in this Catholic county. His Lordship should learn why the Hon. Captain Plunkett, brother of Lord Louth; Lord Bellew, Mr. Callan, M.P., Mr. E. H. Marable, and several other Catholic gentlemen have not been appointed magistrates. We were led to believe that Lord Rathdownell, when he was seeking the representation of Louth, had not a particle of illiberality about him, but we wish to ask it because most of the gentlemen we have named opposed him at the election of 1867, that he has not given them the commission of the peace?—*Dundalk Democrat*.

The ravages of Small-pox, which has been almost decimating the population of Dublin, are said to be not quite so severe as a few weeks back, but I have the authority of a medical man with large practice that the cases are not diminishing much, but are becoming more frequent among the better class, who, not to alarm their neighbours or to lose business, manage to conceal the real nature of the sickness in their families, and thus, by mixing with their friends as usual, help to spread the fearful plague. In this way, I am told, much has been done to give the terrible scourge an entrance among the "upper crust" of society here. Though of course it has small respect for persons at any time.

A HARBOR BETCHER.
The same medical informant assured me positively that within the present month he was called to attend a master-butcher, whom he found a confirmed case of small-pox. And up to the time the doctor was called in, the man had been taking every day during his illness (according to his usual wont when well) five glasses of whiskey, and three full meals of meat! Of course the doctor cut off his allowance of spirits and limited him to one glass per day, and now the man is as well and hearty as ever. So much for the strength of the man's constitution—or the whiskey!—*Catholic Times' Cov.*

JUST EXTRACTS.—Dean Swift's celebrated piece of advice, "to burn everything that came from England, save its coal," though never to be forgotten, can scarcely ever be conveniently noted upon. Better advice would seem to be to use everything that comes from England, and the more of her raw material the better. Prominent among those who have done so, and are likely to do so, stand Messrs. Harland and Wolff, the eminent iron shipbuilders of Belfast. Having recently given an account of the fine fleet of ocean steamers which they have built and are building for the White Star Oceanic Line Steamship Company, we would now add a few words with reference to their ship-building and engineering works situated on the Queen's Island, on the Down side of the Lagan, and immediately adjoining the graving docks and patent slip of the Harbor Commissioners. The graving dock is 500 feet in length, and capable of containing the largest merchant steamers afloat, and the works are fitted with every moderate appliance in machinery—comprising punching, boring, drilling, and shearing machines; plate-bending rolls, and powerful steam hammers. In our former notice we stated that everything connected with the building of the largest steamers was made on the premises, save the boilers. To this we may now add that the number of men employed usually averages 1,200 daily.—*Saunders*.

AN IRISH PROTESTANT HOLIDAY.—It is stated by the *Freeman* that a gentleman of high position in Louth has dismissed his Catholic laborers for refusing to work on holidays, and that in consequence 24 families are reduced to starvation for conscience' sake. Surely there are not so many holidays in the year as to induce a gentleman to act so uncharitably. The steward informed the poor people that there were but two—Patrick's Day for the Catholics, and the 12th of July for the Protestants!

A SAD STORY.—Perhaps the most melancholy story which was ever related in those sad tribunals, the Coroner's Courts, was that unfolded before Mr. Coroner Whyte, in the Marshalsea Prison on Wednesday. The unhappy person whose melancholy death was the subject of the inquiry of yesterday was Ernest John Ryder, a few years since a gentleman of large landed property, residing at the beautiful seat of Ballinacul, in the county of Wicklow. Whether or not the unhappy gentleman wasted his lands in riotous living or lost them through misfortune we know not, but let it suffice to say that the 12th of the present month found him a wretched broken-down and suffering invalid at 4 Newcomen Terrace, the residence of Mrs. Catherine McDonnell. The unfortunate gentleman had been suffering from that terrible disease which arises from excess, and was in such a state of prostration that his medical men believed that death was at any moment supervening, and warned the landlady to prevent the visit of friends or any other occurrence which would harass or excite him. About noon on the 12th a gentleman, accompanied by two men, knocked at Mrs. McDonnell's door, and that lady on coming to it was informed by the gentleman that he was Mr. Ryder's uncle and wished to see him. Mrs. McDonnell informed him of the precarious condition of the sufferer, but despite her kindly remonstrances the strange visitor rushed past her and forced himself into the sufferer's presence. Arrived at the bedside the "uncle" assumed a new character, announced himself by the name and title of Thomas Palmer, attorney-at-law, and produced a writ for the arrest of Ernest John Ryder. His two attendants were, we need scarcely say, terrified. According to the testimony of Mrs. McDonnell, they commenced by shaking the deceased and ordering him to get up. Poor "Ernest" was the reply. The wretched man was then pulled out of bed, and his trousers and shirt were

put on him. Mrs. McDonnell, with true womanly ingenuity, withheld the rest of the clothes, hoping that this would melt the hearts of Ryder's captors, and the result was that the sufferer was kept this bitter winter weather shivering in a chair for an hour and a half. At last the clothes were given up, and the man carried off to the Marshalsea. He was there treated with every kindness and attention, but never rallied, and died on Monday evening last, his death being, according to the medical testimony, accelerated by the exposure and suffering consequent on his arrest. Such is a plain unvarnished version of the story told on Wednesday before Mr. Coroner Whyte. As the persons concerned in the arrest will have to answer for their acts before a criminal tribunal, we refrain from any comment on it. Comment, indeed, would but mar a story which, however plainly and roughly told, is supremely pathetic. We think it right, however, to add one word. The jury in their verdict recorded their belief that the prisoner had been treated with the greatest kindness and consideration by the Governor of the Marshalsea. No one who reads the evidence can entertain any doubt of this.—*Dublin Freeman*.

IRISH CATHOLICS AND THE MIXED SYSTEM OF EDUCATION.—We cannot very easily form a sound judgment on the question of Irish education without clearly understanding some of the phases through which it has passed. In the autumn of 1831 the Government of Earl Grey resolved to introduce a new scheme of primary education for the benefit of Ireland. The scheme was to be administered by a Board of Commissioners representing various religious bodies in a manner that was considered fair towards all. This was explained by the late Lord Derby, then Chief Secretary for Ireland, in his well-known letter to the Lord Lieutenant, the Marquis of Anglesea. The composition of the board was characterised as "a task of some delicacy," but his final proposal was that it should consist of seven members, of whom three were to belong to the Established Church, two to the Roman Catholic, and the remaining two to Protestant Dissenters. This he considered a fair distribution. The Chief Secretary's notion of "a fair distribution" was somewhat peculiar. In his letter to Lord Anglesea he pronounced that two Roman Catholics out of a board of seven members constituted "a fair distribution." But, in introducing his scheme to the House of Commons, he said "it was evident that, as the Roman Catholics formed five-sixths of the population of that country, the tutors, if fairly appointed, ought to be in the proportion of five Catholics to one Protestant." A parity of reasoning, one would suppose, would have led to the conclusion that five Protestants to two Roman Catholics was scarcely a fair distribution of the members of the board. In fact, Mr. Carlile, the Presbyterian representative, acknowledged that the Roman Catholics had not been fairly dealt with. In his evidence before the committee of 1837 he declared that the Roman Catholics had good reason to be dissatisfied, because they were completely swamped. In all matters affecting the interests of the Church there can be no question that the Roman Catholics were powerless. They were confronted by the representatives of the Established Church, the Duke of Leinster, Archbishop Whately, and Dr. Scobell; one member of the Presbyterian body, Mr. Carlile; and one representative of Unitarianism, Mr. Holmes. Whatever differences might exist among these in their relations with one another, they were tolerably sure to be united in their dealings with the two representatives of Roman Catholicism. Mr. Carlile was asked by the committee whether he did not think that the composition of the board "went very much towards the Establishment," seeing that "the great majority of the children to be educated must be Roman Catholics, and a comparatively small minority must be of the Established Church." "It was under that feeling," he replied, "that I said the Roman Catholics seemed to me to be more imperfectly represented on the board than the other denominations." It will be seen, then, that the fairness of the board, as regards the distribution of its members, was seriously questioned at the time. Notwithstanding this fact, however, no change was made. The admitted unfairness was allowed to remain chiefly, as we infer, because the Roman Catholics themselves appeared to make no complaint. Indeed, there is no doubt at all that the adherents of that faith in Ireland received the new system, if not with active sympathy, at least with willing acquiescence. A few of the bishops placed their schools under the board at once, and Dr. MacLachlan seems to have been the only influential member of the hierarchy who took up a position of open hostility. He denounced the National system from the very beginning; and the Christian Brothers, after a short trial, renounced all connection with the board, on the ground that its rules interfered too much with the religious education of the young. It has been made a matter of reproach to the Roman Catholics that they now denounce the National system, whereas they were among the first to welcome it when it was established. The reproach is hardly just. We do not sympathise with the Roman Catholics of Ireland in their present crusade against the system; but we see no inconsistency in their conduct. Let us remember that when the National System of Education was established, the Catholics had just been freed from political disabilities by the Emancipation Act. For centuries previously they had been the mere Gibbonites of Irish Protestantism—lawyers of wood and drawers of water to the dominant minority. They were deprived of all the chief rights and privileges of British citizenship, and had learnt to be thankful for very small mercies. To persons in that condition the new Education Act would naturally appear a fair and liberal measure. To have any voice at all in the management of Irish education would seem a large boon to those who had just escaped from a state of bondage. So that, on the whole, it is scarcely fair to make the feelings of the Roman Catholic towards the National system forty years ago the measure of their feelings towards it to-day. Yet even as far back as 1837 we trace the commencement of a reaction against the system. In some districts it was found that in consequence of the grants from the board the local subscriptions had fallen off to such a degree as to place the schools in a worse position, from a pecuniary point of view, than they had been previously to their connexion with the board. In one parish, for example, the salary of the teacher had fallen from £80 to £30.—Dr. Dwyer, a clergyman of the Established Church, who was examined by the Commons' Committee of 1837, declared emphatically, "As far as my acquaintance with the Roman Catholic population goes—and it is extensive—I think the National system is getting out of favour." This increasing unpopularity, we doubt not, partly due to the unfairness with which the system was, in some respects, worked.—The Presbyterians revolted against the obligation to exclude from religious teaching Roman Catholic children who were willing to receive it. The onus of refusal was thus thrown upon the children, and when we consider that the parents of these children were in most cases dependent on Protestant employers, we need not be surprised that the Roman Catholic clergy saw in the concessions made to the Presbyterians a potent instrument of proselytism.—No one can read the report given by the Royal Commission of 1870 without seeing that in the management of the National system the Roman Catholics were, on some points, overweighed. In fact, Archbishop Whately admitted as much in the letter to which we referred on a former occasion. We make these admissions now, because we intend by and by to express our strong dissent from the justice and expediency of some claims put forward by the Irish Roman Catholic clergy. We wish to look at the question from their own point of view, and to ac-

knowledge the existence of a grievance wherever we find one. We approach the question without passion or prejudice, and our only anxiety is to discuss it fairly on its merits. The No-Popery prejudices of England and Scotland, though happily less intense than they used to be, are still active enough to bias the judgment of most Protestants; they find it hardly possible to deal impartially with Roman Catholics in matters which partake of a religious character. Underlying all their reasoning is the suppressed premise that the Roman Catholic religion is dangerous, and must, as far as possible, be discouraged. This feeling pervades too many arguments advanced against the claims of the Irish Catholics from this side of the Channel. Now, we hold that in dealing with the question, the Government is absolutely bound to have no opinion on the merits or the demerits of the Roman Catholic faith. In Ireland that religion is on a level of perfect equality with others; the claims of its adherents must, therefore, be examined on their intrinsic merits; and any claim must be admitted or rejected on the ground of political justice and expediency, and for that reason only.—*Daily Telegraph*.

MR. MAGUIRE, M.P., who is pledged to bring the subject before Parliament, delivered a lecture on Home Rule at Cork on Friday. The Mayor presided. Mr. Shaw, M.P., was present, besides several local magistrates and members of the Town Council. Mr. Maguire reviewed the condition of Ireland from her independence to the Union, and maintained that, during this period, the country had made more progress than it had since, which was strong argument in favour of having the fostering care of Home Legislation. At the Union great promises were made to the country, but were not yet fulfilled; and only within this couple of years had some of these concessions in legislation been made. As the Iron Duke was obliged to grant Emancipation through fear of civil war, so also it was a few years, by self-sacrifice, of the devoted Irish, that the conscience of Englishmen was started into recognition of the infamous system of Government in Ireland. He then explained the programme of the Home Rule Association, which was a Federal arrangement by which Ireland would manage her own domestic affairs, leaving to the Imperial Parliament all matters of an Imperial character. This was a noble proposal for Ireland, and a grand proposal for England, which he was sure would be accepted. He repudiated altogether the idea of separation. He would retire from the movement altogether rather than countenance separation. The battle should be fought constitutionally by sending representatives pledged to support the cause, who, if they abandoned the movement, should resign at the call of the constituents. He anticipated at the next general election there would be fifty Home Rulers, and they would find an opportunity for acting as a united band, when the Government was pinched in a division, for having their demands acceded to. Mr. Shaw, M.P., announced that the leaders of the Home Rulers resolved on committing the conduct of this question in the House of Commons to Mr. Maguire, believing that they could not get a better or a safer man. This movement had been "boasted" by Englishmen, but Ireland would show a determined and united front, and never give up the movement till translated from the argument to fact. The audience was large. The working classes were well represented, and the exposition of the lecturer met with unanimous assent.—*Catholic Opinion*.

GREAT BRITAIN.

MONASTRIES IN ENGLAND.—After a suppression of three hundred years, monastic life has revived again in England, and its spread is one of the most remarkable signs of the times. Under the spirit of religious toleration the various ancient orders of monks, the Benedictines, Dominicans, Capuchins, Augustines, Cistercians and others have established themselves in various parts of England, and have revived the ancient aptitude of the Roman Church for securing choice localities. One of the most noted of these modern English monasteries is that of Mount St. Bernard, in Charwood Forest, Leicestershire. It was begun in 1835, and for some time there were only five monks, who lived on a little farm and tilled the adjacent land. In 1842 the present extensive abbey buildings were commenced. They are in the plain early English style, but with the church, cloister, chapter-house, refectory, dormitory, guest-house, lavatory, kitchen, offices, etc., with massive buttresses, long and narrow windows, high gables and roofs, with deeply-arched doorways, the pile presents an imposing appearance. A clock-tower with a chime of bells remains to be added. The monastery owns now three hundred acres, nearly all of which is highly cultivated. The situation is very picturesque, and the land was rocky and not easily cultivated. The labor is all performed by the monks, who have made the domain profitable, selling the farm produce at a good price. The lives of the recluses are toilsome and abstemious. They are not allowed to speak to each other except in the presence of the superior; they eat no meat or animal food except milk and cheese; their daily round is toil, prayer and sleep. They work on the farm, feed the pigs, make the butter and do their own washing. No woman is permitted to enter the sacred ground. They have made a garden of the three hundred acres. Attached to the Abbey is a reformatory for boys. The order is of the Cistercian, a branch of the Benedictines; and three hundred years ago this order had one hundred and ten monasteries in England, the remains of which are now among the most picturesque ruins in that land—Tintern, Netley and Fountain abbeys among them. Is the old round to be run again?—*Liverpool Courier*.

CATHOLIC DEVELOPMENT.—While we, as Catholics, have many shortcomings to lament over, we have also much real progress to congratulate ourselves upon; and no where could a more palpable sign of this advance in our special position be found, than in the spectacle afforded by the great Catholic reunion at Birmingham on Tuesday evening. When we think that it is within the memory of many who are not very old men to recollect that the Catholic body was obscure and insignificant, scarcely daring to show itself in the light of day, the gathering of that evening had a wonderful significance. The spots where Catholicity had taken root were few and far between. Sometimes it might be in the neighborhood of one of the old Catholic families, while at others the seed had been sown by some poor Irish pedlar, tramp, or harvestman, settling down in an out of the way locality where in our own time a glorious temple of the faith meets our view. So from the humble beginnings, so graphically described by the Right Rev. Dr. Ullathorne, has the Church advanced in its majestic progress in Birmingham, the great iron heart of manufacturing England, and the world's workshop, until we find such a magnificent development as that which greeted us on Tuesday evening. What pride must have filled the hearts of these toilers, who by their honest manly labor had enabled themselves to present such a creditable, yet brilliant appearance, as they listened to their good bishop recounting the struggles which had been crowned with such success. So far from meeting together in the back lanes of this great city as had formerly been the case, the Catholics of Birmingham show that they are now in a position to hold their own with the best, as the great gathering, presided over by the highest of England's aristocracy and attended by Catholics of influence and position from all parts of the kingdom, amply testified.—*Liverpool Catholic Times*.

THE LIVERPOOL ZOCAGE MEMORIAL.—When nearly 300 of the brave youths from these islands and from Canada, who had been fighting in defence of the Pope, returned to our shores towards the end of 1870, it will be in the recollection of our readers

that the Catholics of Liverpool did themselves honour by the spontaneous hospitality which they extended to these soldiers of the cross. They had suffered much hardships both in the Italian prisons and also on board of the vessel which brought them to Liverpool. One of their number died on the passage, and another, Frederick Woodward, whose constitution had been shattered by the hardships he had undergone, died after a short illness in the house of the Fathers of the Holy Cross Church, Liverpool. It was then determined by the Catholic Club to erect a monument over his grave at Anfield, which should at once commemorate the devotion of Woodward and his companions and be at the same time a permanent record of the presence in the great seaport of the brave soldiers of the cross. This memorial is now finished, and the Catholics of Liverpool when they kneel in front of the monument (which fittingly represents a Calvary) and pray for the soul of the crusader who has gone to his crown, will also rejoice that in their midst stands a monument which will show for ages that, in their town, Christian heroism was appreciated at its true value.—*Catholic Times*.

The startling statistics recently published in the *Times* and the medical journals, with reference to the many thousands of persons, young and old, who have been carried away, in a single year, by the modern plague, the small-pox, show conclusively that in virulence it almost equips any of the great scourges we read of in history. The Ducal Unions.—Two Dukes have recently come before the English public as writers on theology. The Duke of Argyll writes in the sense of an orthodox Christian. The Duke of Somerset, on the contrary, takes the side of the wilder fashionable scepticism which seems now prevalent. He says that the theology of former ages cannot be maintained. "A change in religious thought has gradually forced its way through the cultivated classes of the community." "The educated Protestant no longer believes what the Evangelist believed and affirmed." "The hymns and types of the Gospels may still please imaginative minds, but they do not satisfy the religious wants of the present day." "These narratives belong to Jewish traditions, and are rejected as traditional." "Serious men say the Nativity of Jesus is surrounded by legends."

The case of Louise Latouche has come to be well known in England amongst general readers through a remarkably temperate and thoughtful article, which appeared in *Month* in April, 1871. The writer of this article, Dr. Day, in his comments on the entire case, rejects, as absurd and impossible, the theories which have, of course, been put forward, that the case of Louise Latouche is one of fraud, or self-deception, or superstition. As a Prot. saint, he will not refer to the supernatural order for the cause of the effects to which he testifies. He will have it, since no effect can be without a cause, that these phenomena proceed from a "new form of disease." However, he very candidly concludes that instead of attempting an explanation that must be incomplete, it is better that we should patiently wait for more light.—*Catholic Opinion*.

The Unitarian religious instruction of which Lord Russell thinks so highly has been put to a practical trial by the School Board of Merthyr Tydfil. After some debate, the Lord's Prayer was allowed to pass, but what Protestants call "the Benediction" was rejected, as implying the doctrine of the Trinity. As to the reading of the Bible, to which Lord Russell trusted as a certain channel of religious knowledge, all that the mover ventured to propose was that the Psalms, Proverbs, Sermon on the Mount, and Parables should be read. Even this produced much discussion, and one member thought that the Psalms ought to be expurgated. And then people wonder that we should object to this kind of thing being placed before the eyes of Catholic children in, in any sense, religious instruction.—*Tablet*.

THE GREAT "DUREK" CONTROVERSY.—Dr. Reid writes thus to the *Times*.—Sir, There is one feature connected with the present controversy with regard to the improper use of alcohol as a medicine which I should like, with your permission, to name. I have met with a number of persons who state that they are suffering from some kind of disease or other, and, under the garb of a "doctor's order," take gin or some kind of spirits, as nothing else seems to relieve their sufferings. Of course, they cannot swallow medicine every day or add to be always paying a doctor's bill, and they are very glad to find that gin or brandy does so much for them. I would mention the principal complaints which I have met with under this head. Personal cravings and natural love for excitement, asthma, kidney affections, lumbago, chronic bronchitis, dyspepsia, &c. Then there is another class of cases which I do not very carefully handle, but is sure to lay the seed for intemperance—i.e., mothers and nurses administering gin and brandy to their daughters or patients to relieve certain pains, &c.

These are the hereditary families. "What did my mother good, will do me good also." My father drank such and such a spirit, and he lived a good old age, &c. How common it is for one body to call upon another when the hot spirit and water is on the table, and the hostess will say, "You see, my dear, I am very vulgar, I am taking at this time of the morning some gin and water, but it is by the 'doctor's orders,' for I do suffer so much with the spasms (gin spasms), dear; do let me get you just a little, pray do," &c. There are, no doubt, "walk-minded doctors" as well as other people who indulge themselves and order their fancies for their patients to an alarming and dangerous extent, but these are exceptions.

There are, no doubt, doctors who cannot afford to lose a patient, and if he orders his gin-drinking patient to leave off the gin the patient will soon leave off the doctor; so to secure or keep his patient he recommends the favourite drop. Those doctors, again, are the exception to the rule. In conclusion, I believe that half the spirit-drinking is done under the garb of a "doctor's order" which has never been given. I am, Sir, your obedient servant. S. CARTWRIGHT REID, M.D., Physician, Munster-house Asylum, Fulham, S.W., Jan. 11.

LONDON, FEB. 20.—A protracted discussion took place in the Commons, last night, upon the resolution of Mr. Richard Cross to censure the Ministry for the appointment of Sir Robert Collier to the Judicial Committee of the Privy Council. The House, finally by vote of 208 against 241, rejected the resolution. In the House of Commons to-night Mr. Gladstone replied to the inquiry as to the time when the American case on the Alabama claims was received. He admitted that a few copies had reached England in December, but nearly all were sent to the Foreign Office, the Diplomatic Corps, and the Arbitrators themselves. It was only in the vicinity of the first of February that the Cabinet was supplied with the document. When he first saw the case he thought it was an able argument, but he was surprised to find other important questions introduced in it. In the House of Commons this evening the Right Hon. Edw. P. Dwyer asked Mr. Gladstone if the letter addressed to the correspondent of the *World* was genuine, when Mr. Gladstone replied "yes, it is a reply to a letter asking explanations in regard to my speech."

THE MORALITY OF THE TURF.—A little incident, illustrative of the morality of the English race course, transpired during the progress of a trial in the Exchequer Chamber, Westminster, on Wednesday. A horse-trainer, named Masterman, brought an action against his jockey, James Cameron, for £2 6s. balance of account. The jockey, it appears, was

to ride Masterman's horse *Honesty*, but to "pull" him and be beaten. Owner and jockey backed *Honesty* against their own horse. Unfortunately for the pair Cameron got drunk and forgot all about "pulling," so that *Honesty* won the race, and master and man lost heavily. There is a touching simplicity about Mr. Masterman's complaint before the court. "If Cameron, he said, had been in his sober senses both he and *Honesty* would have been in the back ground." It is odd that a drunken jockey should have won the race in a mistake.—*Irish Times*.

UNITED STATES.

SOCIAL STATISTICS.—Comparisons are generally odious to one party or the other, and it is with reluctance that we take up this discussion, and merely for the purpose of exposing the sham morality of New England, whose people go about the country, taxing other communities with their own social leprosy, and particularly laying the social sins of the whole country upon the innocent Irish women. The first instance that we shall give is the recent arrest of seventy young women in the concert saloons of New York, charged with being prostitutes. Of these 2 were born in England; 1 in France; 3 in Canada; 3 in Germany and 61 in the United States. Of those born in the United States a large majority were born in New England. Here not a single "Irish Catholic" is to be found, notwithstanding our New England lecturers make and female tell us that the evils and degradations of society in New York are mainly attributable to that class.

But from Chicago we receive still more curious and interesting statistics. Of the fallen women in that city 927 are known to the police. A glance at their nativity and religious convictions is the best possible refutation of the claims set up and the charges made by the Yankee lecturers and journalists. Of the 927 prostitutes registered in the city of Chicago there were born in the United States, 778; born in Europe, 140; born in Canada, 3; born in Mexico, 6; born in Cuba, 4; born in the Eastern States, 642; born in the Western States, 132; born in Illinois, 30; born elsewhere in the West, 132.

Of the 20 born in Illinois, Chicago claims 5; Germany, 38; England, 24; Wales, 8; Scotland, 2; Ireland, 6; Canada, 3; Mexico, 6; Cuba, 4; total born in and out of the United States, 927. Of the 778 born in the United States there are Protestants, 772; Catholics, 6. Of the 98 born in Germany, there are Protestants, 87; Catholics, 11. Of the 26 born in England, there are Protestants, 23; Catholics, 3. Of the 8 born in Wales all are Protestants. Of the 2 born in Scotland all are Protestants. Of the 6 born in Ireland there are Protestants, 3; Catholics, 3. Of the 3 born in Canada, there are Protestants, 2; Catholics, 1. Of the 3 born in Mexico, there are Protestants, 0; no creed, 6. Of the 4 born in Cuba, there are Protestants, 0; Catholics, 2; no creed, 2. Total—Protestants, 893; Catholics, 26; no creed, 8.

By this we find that no less than 64 of the fallen women of Chicago are from New England, while only six are from Ireland and but barely three of these were "Irish Catholics." In view of these and many other statistics that we might give, it is about time that the wholesale abuse of the Irish people by New Englanders had ceased. The greatest offense that can be urged against the Irish people is that they are generally poor. Certainly it cannot be urged from the statistics we have given that Irish women are naturally given to prostitution, for in the case of Chicago for every Irish Catholic girl who has fallen from the path of virtue, more than two hundred of the daughters of New England—the land of Puritanism and boasted virtue—are in the same category.

We have no disposition to land the women of Irish birth and parentage, but it is a fact well known to every one who chooses to inform himself or herself that they prize their virtue and chastity above all else. It is a part of their education—the very foundation of their moral and religious training. Although they may be poor and live in hovels, as a class, the proud and timid of fashionable life does not tempt them in the least to exchange their virtuous poverty for the sumptuous surroundings of a life of shame. This we say in justice to them, and we are only sorry that we cannot say as much for the women of New England, who furnish more than half the inmates of the brothels of the country.—*Pittsburgh Courier*.

MARRIAGE AND DIVORCE IN NORTH CAROLINA.—There is nothing in the past history of North Carolina that so prominently honours the character of her people as that she never enacted a law for divorce. In founding her Constitution her statesmen objected to having such a blot as a Divorce Bill on her statute book. The Legislature, alone, in its sovereign capacity, could deal with that matter. And we have been repeatedly assured by South Carolinians competent to testify, that the Legislature never granted a divorce from the bond of matrimony. Now that negroes and carpetbaggers hold the places once filled by McDuffy, Hayne, Calhoun, and the like, we may expect to find that all this is changed. North Carolina, we believe, was not quite up to this noble mark in her old legislation. Still, her very conservative people regarded divorce with horror, and the cases must have been very rare in which they were granted. It seems the present Legislature of North Carolina has some kind of a Divorce Bill before it.

SMALL-POX.—The committee of the New York Academy of Medicine, appointed to report on the questions of relating to small-pox and vaccination, which concern the medical profession and the public, have performed their duty, and the report having been adopted by the academy is published. The extent to which small-pox is ravaging many parts of the country gives to the report at this time special importance. The report says that thorough vaccination is thorough protection against small-pox, and as effective now as in the time of Jenner. While it is true that small-pox occasionally occurs in persons who have been once vaccinated, its occurrence is very rare in those recently vaccinated, or re-vaccinated once or oftener, or in those in whom the first vaccination was thoroughly good. The protection afforded by vaccination is not only equal to that afforded by a previous attack of small-pox, but secondary small-pox is usually more severe, malignant and fatal than that which occurs after vaccination, which very rarely destroys life or disfigures the person. The committee say it is believed that re-vaccination will destroy any susceptibility to small-pox infection, which may remain from incompleteness or imperfection of the primary vaccination. Every child should be vaccinated early in life. Perhaps the best age, all things considered, is when about three months old, and every one should be re-vaccinated at least once after coming to the age of puberty. The committee are very divided in contradiction of the opinion, which has somehow become common in the popular fancy, that vaccine virus carries other diseases. Some persons suppose that other contagious diseases may be communicated through vaccination. The committee say "it is believed never to have been seen in the practice of the most experienced vaccinators or surgeons especially conversant with that disease, nor has a single case been met with in the systematic inspections of vaccination in England, which has already extended to millions of persons." Sometimes cutaneous eruptions, rashes, erysipelas and scrofulous symptoms have been known to follow vaccination. They are mostly the result of a pre-existing tendency.

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